4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

incident occurred upon the march, if such were considered inauspicious. The army immediately broke up and returned to camp. All discipline was lost, too, at the moment that booty presented itself. Then it became each one for himself.

Before the arrival of the Spaniards and for some time afterwards, the army was composed entirely of infantry (*namuntu linco*); but later on considerable bodies of cavalry were maintained.

The arms consisted of bows and arrows (*pulqui*), lances (*rengi*), spears (*huaiqui*), slings (*huitruhue*), and clubs (*lonco quillquill*). The bows were small, and the arrows thin bamboos, either sharpened, or with stone heads with serrated edges, and occasionally pointed bones. Sometimes their arrows were poisoned with the juice of the *coliguaya oderifera*. This poison was carried in small stone or earthenware jars, and smeared on the arrow tips immediately before use. The Spaniards applied salt to the wound as an antidote. The lances were long bamboos, from 15 to 20 feet in length, while the spears were about half this length. Both had stone or bone heads, or else were pointed and hardened in the fire. Their clubs were formed from *luma*, an exceedingly hard and heavy wood. They were generally more than 6 feet long, and were shaped with an elbow, like a modern hockey stick. The curved end was frequently spiked with sharp flints. They were used with both hands and were a most dreaded weapon, as no armour resisted a downright blow. The curved end was also used for dragging the wounded from their horses.

According to the testimony of the chroniclers, these Indians were very clever archers, living almost entirely by their skill in the chase. They advanced to the attack in close phalanxes. In the first ranks came the lances and spears, behind them in more open order the archers and slingers. These squadrons seldom numbered more than one hundred men, and were hurled against the enemy in rapid succession, each making its attack, and retiring to give place to a new company. Thus they continually presented a fresh and untiring front.

Later on they became expert in the construction of fortifications. These were generally built on a small hill, four-square in form, and constructed of trunks of trees, planted upright in the ground. Inside this enclosure was a smaller one which formed the real redoubt, arranged in the form of a palisade, with loopholes for archery. For a considerable space outside, the ground was honeycombed with pit-falls and ditches, lightly covered with branches of rushes and turf, at the bottom of which sharpened stakes were planted.

After a victory, a great feast was celebrated. On this occasion the prisoners taken were sacrificed, and another ceremony called the *pruloncos* or head dance was performed. A bushy sapling was planted in the ground and on its branches were placed the heads hacked from the enemies during the battle, each one adorned with flowers and garlands. Round this tree the Indians danced and sang songs of victory, each one chanting his own valiant deeds, and jeering and insulting the remains of their foes.

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

721 not, however, to extend territory. Most of our information, however, concerns warfare as carried on between the *Araucanians* and the Spaniards.

Preparation for war.—The first step toward deciding upon war was usually the sending, by a headman or group, of a messenger to headmen and groups desired as confederates. The messenger carried an arrow tied with a red string, symbolic of blood, or, if hostilities had already begun, with the finger of a slain enemy attached to the arrow. He also carried a quipu for each headman or group, to indicate the day of assembly. When all had assembled on the appointed day, a black llama was killed and the arrows and spears were dipped in or anointed with the animal's blood, while all of the headmen ate a bit of the heart of the animal as a pledge of unified purpose. The war decision was [701] made by general agreement. A leader was chosen by preference from among the existing headmen or prominent warriors. His authority was considerable but lasted only so long as war lasted. His mark of office was the toki, the name by which he himself was called. In the later 18th century, at least, the toki-ax was kept in hiding during peacetime and brought out in time of war. The fighting men before [834] going to war shaved their heads, leaving only a circle of hair, abstained from sex relations, and ate and drank sparingly for 8 days before starting out.

725 **Tactics and weapons.**—As early as 1568, the *Araucanians* had begun to use cavalry in battle on a fairly large scale; later, they used it much more frequently. In battle formation, the infantry advanced in the center and the cavalry on the wings. The use of advance guards, sentinels at night, trenches protected with thorn branches, pitfalls and ditches with sharp stakes at the bottom, spies and fifth-column work, and log forts and palisades was common. Each warrior carried with him a small bag of parched meal which, with salt and ají, constituted his food. A common war cry was to strike the open mouth rhythmically with the palm of the hand while shouting and to repeat this four times (Moesbach, 1936, p. 126).

411 Infantry weapons were chiefly the following: Bows and arrows, spears, clubs, and slings. The spears were 20, 30, or more palms long (circa 14 to 20 feet), with fire-hardened or stone points. Spears were sometimes thrown as javelins (Frézier, 1716, p. 58; cf. "gorgui," in Ercilla, canto 25, 1910, p. 415, and Oña, canto 6, 1917, p. 225). The bow was short, according to González de Nájera (1889, p. 95, 5 palmos) with sinew string; the arrows, according to González de Nájera (ibid., pp. 95–96), about 2½ palmos long, of cane, usually with bone heads, not poisoned but lightly attached to the shaft and apt to come off in the wound, were carried in a quiver. The clubs were of two kinds, a very long two-handed elbow club of heavy wood, about 15 palmos long, according to González de Nájera (1889, p. 96); and another type of

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knobbed or spiked club. The sling was used earlier and also the atlatl. 411 ●
(Cardenas, 1846, p. 43; cf. Mariño de Lovera, 1865, pp. 117, 372; cf. also Oña, canto 6, 1917, p. 225.) Góngora Marmolejo (1862, pp. 47–48) mentions a sort of pole snare used on one occasion to drag horsemen out of their saddle. Flint axes were also used at times. The ordinary and chief weapon of the cavalry was the very long lance, later headed with a metal point; swords were used when available. Defensive armor—pre-Hispanic, since it was reported in use at very first contact by Pedro de Valdivia—consisted of helmets and coats of thick seal-skin, cowhide, or whalebone, together with thick skin shields. Long before the close of the 16th century, the *Araucanians* were beginning to use firearms.

Victory celebration and treatment of prisoners.—War captives be- 727
belonged to the captor; booty, to him who first seized the loot. Some- [567]
times captives were adopted into the tribe or kept as drudge slaves. The common practice was to put them to death, frequently with torture and special rites. The heads of battle victims were cut off and carried back on spears.

The victory celebration was held in an open field, with a canelo tree [535]
(*Drimys winteri*) in the middle thereof. The men, clothed in the skins of wild beasts dressed with the head left on, or in capes covered with feathers, danced round the tree; women also took part in the dance. Captives might be flayed alive or tortured in other ways. (See infra under Cannibalism, p. 732.) One distinctive rite first reported in 1629 by Bascuñan (1863, pp. 39–44; cf. Rosales, 1877–78, 1:125; Olivares, 1864, pp. 47–48; Molina, 1901, pp. 165–66; Carvallo i Goyeneche, 1876, pp. 144–45), and last reported in 1828 by Poeppig (1835–36, 1:389–90, for the "*Pehuenche*" near Antuco), was as follows: One or more small holes were made in the ground; the captive was given a stick or bits of stick and told to put these bits one by one into the holes, pronouncing with each bit the name of one of his compatriot prominent warriors or relating one of his own war deeds; as he threw in the last piece, he was struck over the head with a heavy club or was pierced with lances, and so despatched.

After the death of the captive his heart was ripped out and sucked or bitten into by the assembled headmen; from his skull, a drinking cup was made; from his long bones, flutes; and from the hard dried skin of his hands, rattles. Sometimes masks were made of the dried and molded faces of killed captives and worn like the animal skins mentioned above. The victory celebration ended with the killing of an animal, with hard stamping on the ground, singing, and dancing around the heads of the enemies stuck up on spears, and with elaborate feasting and heavy drinking.

Peace rites.—A peace messenger with a canelo branch, the symbol 728
of peace, was sent, and those coming to the council carried branches

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4
Picanche
Argentinian Araucanians

Bío-Bío River, very little is known. Cultural modifications had already come about in pre-Hispanic times as a result both of *Inca* occupation of the northern section of the region and of other, non-*Inca* influences. Soon after the Spanish Conquest, from 1536 and 1540 on, the whole region suffered radical cultural transformation. The early chroniclers have left us only the most fragmentary data on pre-Hispanic aboriginal *Picunche* culture, Presumably, it was of the same general pattern as the *Mapuche-Huilliche* culture, but in the absence of specific records we cannot be certain. The meager information at our command gives evidence of considerable identity, but also of some divergence.

Irrigation was practiced as far south as the Rapel, but there were no terraces south of the Choapa (Latcham, 1928 a, pp. 135, 139). Huts were commonly of wattle-and-daub construction, rectangular, with thatched roofs (Molina, 1901, p. 122; Latcham, 1928 a, p. 138).

The weapons reported as having been used in the "valley of Mapuche" (Mapocho, near modern Santiago) in 1541 by the natives under Michimalongo were: Atlatls, bludgeons with metal points, short lances, pikes, heavy macanas, very big bows with long thin arrows (Mariño de Lovera, 1865, pp. 46–47); in some of these weapons *Inca* influence may be suspected, as the *Inca* domination extended at the time well beyond the Mapocho.

Clothing was very much like that of the *Mapuche-Huilliche*.

Mound burials are found archeologically in the region, with the body resting supine or on the side, sometimes face downward; some of the burials contain undecorated pottery; others, a black or dark pottery, sometimes polished and often adorned with figures of men and animals modeled in relief (Latcham, 1928 a, pp. 133, 135, 139).

On *Picunche* social and religious culture, we have no definite detailed information. (For fuller data on *Picunche* culture, cf. Latcham, 1928 a, ch. 7.)

CULTURE OF THE ARGENTINE ARAUCANIANS

In view of their geographical location and of certain cultural affinities, the 16th-, 17th-, and early 18th-century "*Pehuenche*" of Mariño de Lovera, Rosales, and Pietas, living south of about lat. 37° or 38° S., are dealt with in the following section on the "*Pehuenche*"; the later 18th- and early 19th-century "*Pehuenche*" of Molina, Amat y Junient, Carvallo i Goyeneche, De la Cruz, and Poeppig, living in the Andean uplands and eastern slopes between about lat. 34° or 34° 30′ and 37° or 38° S., in the present section, although some of these latter "*Pehuenche*" were located at the time in Chilean territory.

Our most important sources on the culture of the Argentine *Araucanians*, including these latter "*Pehuenche*," with dates of observation where such are determinable, are: Molina (1878 a, 1878 b, 1901)

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Pehuenche

262 repeated almost word for word by Rosales (1877–78, 1:223, 468)—
241 and which they stored in a manner to last 4 or 5 years. Whether they practiced any agriculture in Mariño de Lovera's time is uncertain from his account, while Rosales' two statements are not easily harmonized: "no cuidan de sembrar" (1:468), and "cogen sus trigos y zebadas [European? or the native *Araucanian* "cebada"?] con abundancia los Pegüenches, aunque son poco labradores y con muy poco que siembran se contentan" (1:192). Pietas (1846, pp. 499, 500) seems to imply that horticulture was absent. For the rest, climatic conditions in the upper Andes were not favorable to gardening.

411 The weapons used were the bow and arrow, and the bolas (Pietas, 1846, p. 499).

342 Dwellings were of hides of horses and cattle.

292 Rosales (1877–78, 1:198) alone records the use of a type of snowshoes made of "coleos" (*Chusquea* sp. probably) to prevent sinking in the deep snow, but gives no details on construction—the only occurrence of snowshoes reported for South America, to the writer's knowledge, except the *Ona* one.

222 Each *Pehuenche*, according to Rosales (1877–78, 1:197; see also
421 Pietas, 1846, p. 500), had exclusive and hereditary rights to gather piñons in a given district—held, added Pietas, just as the Spaniards hold their own vineyards.

171 In the middle of the 18th century, the culture of the "*Pehuenche*" between lat. 34° and 37° S. was fundamentally like *Mapuche-Huilliche*, as is clear from Molina; still earlier in the same century, Pietas stated (1846, p. 499) that the "*Pehuenche*" farther south had "los mismos ritos y costumbres" as the *Huilliche;* for all we know, even in the 16th and 17th centuries, the culture of the *Pegüenche* of Rosales and of the piñon-eating mountaineers of Mariño de Lovera, apart from the few reported minor differences we have listed and, presumably, other nonreported ones, may have been fundamentally in conformity with the culture of the *Mapuche-Huilliche*. At any rate, we have no tangible evidence of fundamental difference of pattern.

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For bibliographic references on the *Mapuche-Huilliche*, see page 699; on the *Picunche*, page 755; on the Argentine *Araucanians*, pages 755–756; and on the *Pehuenche*, page 756.

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themselves outmanned and outmaneuvered, and so were frequently forced to flee for their lives, leaving baggage trains in the hands of the enemy.[20]

It was military planning of this kind that led to the capture and death of Valdivia. Historians generally recognize the death trap into which he fell as the handiwork of Lautaro, the most famous ex-groom in all history. Lautaro has since become one of Chile's great national heroes, symbolizing all that was best in Araucanian culture. Be that as it may, there is considerable reason to believe that Lautaro hailed from the vicinity of Santiago, and was therefore an Araucanian by nothing more than association.[21] His relations with the Araucanians are not clear historically beyond the fact that he led their resistance, aided by other chiefs, until his death in 1557. He was extremely well versed in military strategy, and his deployment of squadrons in place of mass attack and the use of encirclement were valued contributions to Araucanian knowledge, but the fact that many other military techniques were developed after he had passed from the scene would indicate that there were countless Araucanians of equal ability.

Generally speaking, the Araucanians retained their own weapons in the war against the Spanish. Bows and arrows, long lances, spears, long clubs with weighted heads, and slings were the weapons most often used.[22] Strategy was much more

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20 For typical comments see Mariñoljo, pp. 158, 85, 101, 171-176, 186-187. In the matter of Indian strategy and resistance the Spaniards could see on the future for the town. They laid responsibility for their failures on everything but the Indians. A widely prevalent idea, as expressed by Martín Ruiz de Gamboa (Gay, II, p. 123), held that more polished peninsular gentlemen were needed to fight the Indians, ignorant creoles being unfit for the task. Discrimination against creoles was a common source of dissension in Spanish ranks. In 1557, García Hurtado de Mendoza arrived in Chile as Governor with many peninsulars in his train. The disorder with which he handed out encomiendas to his peninsular friends enraged the luckless creoles. In his reply to their complaints he suggested that no more than a handful of the Chilenos knew the identity of their fathers, and then insultingly inquired, "*Es qué se ordena aquí entre hijos de putas?*" (Mariñoljo, p. 80). Nájera (pp. 36-37) took a more realistic view. He stated that creoles were born in war and carried the brunt of the fighting, and did it well. Because the chroniclers ignored their deeds, he added, they were unappreciated in Spain. He considered the disparity between creole and peninsular to be acutely unjust.

21 Mariñoljo simply states that among those who plotted Valdivia's downfall was a young creole named Alonso, who had been Valdivia's servant (p. 30). This brief notice is the only valid evidence of Lautaro's origin. Among the chroniclers in Chile the term promotes irresistible images of a friendly and allied Indian from the north. Chilean historians are prone to begin with the premise that he was an Araucanian, but have difficulty in explaining how he could have become so knowledgeable in the brief period between Valdivia's first contact with the Araucanians and his death. It seems much more likely that Lautaro was taken by Valdivia to Santiago when he was a boy. See Benjamín Vicuña Mackenna, *Lautaro* (Santiago, 1878) for the standard nationalistic version.

22 Olaverría, pp. 33-34; Nájera, pp. 95-98. For a plausible account of Araucanian reaction to the Spanish danger after 1550 see Ricardo Latcham, "La organidad guerrera de los Araucanos, sus armas y métodos militares" (Revista Chilena de Historia y Geografía, vol. 15, no. 39, 1913, pp. 122-193). While this study is valuable for purely military affairs, it does not attempt to

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622 lead in its performance. Another was to maintain and enforce order in his lofche. It was within his rights to hang an illicit paramour; the parents of the girl concerned had the right to take the girl's life. If a cacique's wife had an affair with another man, the cacique could order the man hanged.

622 628 The most common breach of order was stealing from another lofche. An old man explained: "Formerly there was seldom any stealing among the people who lived under the same cacique; if there was, it was brought to the attention of the cacique, and he ordered the stolen thing returned. But it was not at all uncommon for the people under one cacique to steal from those under another. When this happened the caciques of the two lofche got together on the matter, and the people expected that the thief would be made to return the stolen thing. But I recall instances when nothing was done about it."

622 726 A cacique also had the duty of leading his men in time of war. Regarding battles between lofche, Kolupan noted that many lofche had lancers—that his father had fought under their cacique, Cheekeetyo, as a lancer, and that there were usually several hundred lancers to each formation. Lances were cobbler stalks tipped with arrowheads. Arrowheads were made of red, black, or transparent white flint. The white flint was thought "to have dropped from above." When lancers noticed that the enemy was wearing clothes made of horsehide pelts, they aimed at the mouths of their opponents, as arrowheads could not pierce horsehide hides. Sometimes arrowheads on lances were poisoned, a thing Cheekeetyo would not allow; he would say that only despicable people used them. Poisoned arrows could not be pulled from the flesh, and they caused a slow death.

622 648 726 Kolupan went on to tell that a cacique also led his men in attacks on the Whites: "Sometimes a cacique and his men made an attack on Argentine soldiers, killed some of them, and then fled immediately into hiding in the Cordillera—our people lived on the pampa then. The soldiers tried to find them; but this proving futile, they returned to their base. The cacique and his men then returned to their homes on the pampa. Sometimes, however, the soldiers caught up with our people, and there was a terrible massacre on both sides. Later the Argentine cavalry came, and we had to submit; we could not fight it. From then on we have had to obey orders. I recall how the soldiers sent us to cut wood for them—but they paid us for it. The soldiers did not treat us too badly, but we were better off by far before the White people came. We had our own way of living and our own rules then. We had no written laws, but we had caciques, and they knew the rules we did have." A listening-in woman in her eighties added,

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two poles were laid parallel to each other. Holes were then burned vertically through each pole and through the tree trunk below it, and wooden pegs pounded into the holes. If rapids had to be contended with, a third pole was usually pegged in the same manner across the middle of the raft. Rowing was done by two or three men, each using a polelike paddle known as kawewe. Before setting out in a dugout or on a raft, a prayer was said for a safe landing.

Today, transportation on land is on foot, on horseback (pl. 77, 2), and in oxcarts; on lakes, in flat-bottomed boats and commercial steamboats. During the present study, cattle and sheep were transported on the hoof, and sheep also on horseback with a rider. Firewood was hauled on oxcarts. Vegetables were carried in baskets and sacks. The wilal, a carrying bag used by Chilean Araucanians, was not known in Argentina—informants examined one with interest and curiosity. Formerly luggage was transported in sacks of hide, and in saddlebags, on horseback.

HUNTING, TRAPPING, FISHING

Wild animals hunted for food were the guanaco; puma (panɨ or trapial); the wild boar or jabalí (kütrekütre); the Patagonian hare (mara); the huemul (shunam); the pudú, a Patagonian deer (truli or pŭdu or pəʃo); and the armadillo (kofür). Since Spanish days, the European deer and European rabbit have been added to these.

Although all the above-named animals are still extant in the Araucanian country, they are only occasionally used as food. Pumas today are killed primarily because of their raids upon sheepfolds or flocks. When one is killed, however, its meat is eaten.

Wildfowl hunted for food were the rhea, spoken of as the ostrich (choike); ibises or bandurria (raki); the avutarda; cisne blanco or ganzu; gallareta (pollolla or, popularly, pideñ); flamingo (pitil); martineta or perdiz grande (ʃədu).

Implements used in hunting were the boleodora (l'əkai), the bola perdido, lasso, and spear. The bow and arrow were not known to have been used, but arrowheads and spearheads are found throughout the country once occupied by the Araucanians. Kolupan, as a child, had searched for flint from which men made spearheads. Dogs generally assisted in all types of hunting.

A boleodora—a lariat thrown to twist about an animal's legs—consisted of either two or three balls of porous lava covered with tough horsehide and fastened together with thongs. Today balls are often made by filling ball-shaped horsehide containers with pebbles or crushed stone. In the 3-balled one (pl. 76, 4), a ball was fastened to

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224 411 one end of each of three thongs; the other ends were securely tied together. In the 2-balled one only one thong was used; a ball was attached to each end of it. When throwing the boleodora one ball is held in the hand; this ball is somewhat smaller than the others and is slightly oval-shaped. Balls were approximately 1½ inches in diameter (pl. 76, *e*). Thongs were 4-ply braids of leg sinews of rhea or sinew strands of guanaco, approximately 32 inches in length. More often today they are two 4-inch-wide strands of horse hide twisted about each other.

The 3-balled lariat was used in hunting large quadrupeds, such as the guanaco, and in capturing wild horses; the 2-balled ones, in hunting large bipeds, such as the rhea. Today, the 2-balled boleodora is seldom used; the 3-balled one is hurled to twist around the front legs of a horse to prevent it from straying away while the rider is engaged in work or conversation. Boys today use the boleodora to catch rabbits. Accompanied by dogs they chase rabbits for hours and catch an occasional one.

The bola perdido was a lariat with a ball at one end and a substantial solid knot at the other end. The ball, usually 2 pounds in weight, was studded and ended in a sharp point which protruded from its covering of rhea skin. Studs, too, often protruded; sometimes a ball had as many as eight studs. When the bola perdido was being used, the knot end was clutched tight with the hand, the lariat and ball swung in circles above the person, aimed at the head of the animal, and finally released. If the animal was only stunned, it was immediately killed with a spear. A spear was a stout colihüe stalk tipped with a flint arrow. Pumas, pudús, and wild boars were hunted with the bola perdido; pumas were also trapped.

224 One type of trap used in hunting pumas was a circular enclosure of logs, built high enough so that a puma could not jump over it. From the entrance to the enclosure was a covered gangway the size of a puma, at which a trap door hung suspended in an upright position. A live lamb or sheep was placed in the enclosure, and when the puma entered to take the bait, the pressure of its feet released the door, which dropped and closed the entrance. Once the puma was trapped, the hunter reached over the enclosure with a long pole at the end of which was a noose made with a lasso, caught the puma's head in the noose, and strangled it. Kolupan had trapped and killed pumas in this manner, using a lasso approximately three-fourths inch in diameter made of five braided strands of horsehide. Today, he uses the lasso in lassoing horses and cattle. If a hunter came upon a puma in a tree, he stabbed it with a spear. The wounded puma then moved slowly

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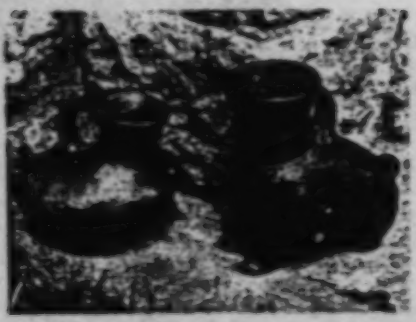

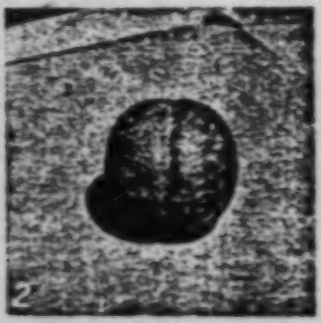

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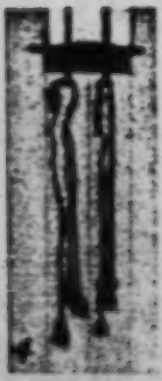

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Pottery and implements and objects of stone: 1, Jug (vasque), and 2, a ball of stone used in a bolcadora. 3, Pottery pipe bowls, and 4, two bolcadoras. (1, 2, 3, and 4, collection of Parque Nacional de Lanin.) 5 and 6, Two stones to which Araucanians attach significance. (Courtesy Bertha Ilg-Koessler.)

[p.364(D)]

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SE4

A 439 609 Quintuhual had with him a Valdivian or Chilote named Juan Antonio, who acted as interpreter. This little man, who had originally come from what he called his 'Pago,' somewhere in the vicinity of Porto Montt, bringing liquor to trade with the Indians, had concluded to remain with them, esteeming himself to be better off as a poor man in the Pampas in company with Indians, than in the like station in the settlements. He of course spoke the Araucanian language, which is generally used in Valdivia, but was conversant with the Spanish tongue. Off his horse he was a miserable little specimen of a man, and though tolerated by Quintuhual, was looked upon as what Spaniards term 'Infeliz,' or unfortunate one.

T A 648 After a while the council broke up, but Crimé arriving with the ten expected toldos, was resumed the following day; Quintuhual finally agreeing to unite his party with the Tehuelches, and proceed under Casimiro's banner to Las Manzanas.

A 361 224 The Chilote Juan Antonio paid us a visit in the evening, and informed us that the toldos had been several months in this place, which was named Engel-kaik; the men having been absent hunting, first the young guanaco, and afterwards catching and taming cattle in the Cordillera.

A 224 By his account these Indians were great adepts with the lazo, and would gallop through the forests in chase of animals in the most wonderful manner; one man only being required to catch and secure an animal, and then proceeding to capture another. How different from our dreadful failure, where seven men could not lazo one animal!

He further stated that with Foyel's Indians, who were distant a few marches to the north, eight Valdivians had for the last two years been employed catching cattle, and having now succeeded in getting together a herd of about eighty head, intended shortly to return to Valdivia.

A 411 The third day after our arrival I visited the toldos of our new allies; and while talking to one of the principal Indians, named Malakoo, who could speak a little Spanish, was asked

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians 564

if I could repair firearms, and one or two very antique speci- A 411
mens of flint pistols and blunderbusses were produced, the
locks of which were wood-bound. Half an hour served to
set these to rights, at which the owners were much delighted,
and offered me tobacco, &c., which however I refused, taking
instead a hide to make a small lazo. A T

After bidding, not adieu, but *au revoir*, to my new friends, 291
whilst strolling back I was called into a toldo where four 142
women were sitting sewing mantles. One, who appeared to 521
be of the Pampa tribe, old and ugly, spoke Spanish, and
stated that she was formerly in the Rio Negro with the
cacique Chingoli. She acted as spokeswoman for the
others, three tall, buxom lasses, daughters of a brother of
Quintuhual, who was Capitanejo of the party. They were
gaily dressed in variegated ponchos, with silk handkerchiefs
bound round their fine glossy hair, which was plaited into
two long tails, and set off their clear, fresh complexions
charmingly. The first question they asked me was where I
came from. On answering, 'From the direction in which the
sun rises,' they asked if it wasn't very hot there. They then
asked if I had ever been above the sky; if I had not been
dead one time and come to life again; whether Casimiro
had not been dead and come back again, and various other
questions of the same description. A

After satisfying their curiosity to the best of my ability, 574
and smoking a pipe, I received a message by Juan Antonio 431
that Quintuhual wanted to see me in his toldo. Proceeding 291
thither, I was shown to a seat on a poncho, and discoursed
with the old chief for half an hour; at the end of which he
made me a present of a 'jurga,' or, as the Tehuelches term
it, 'loshe,' a sort of blanket made by their women, similar to
the poncho, except, instead of two parts with an opening for
the head to pass through, it consists of an entire piece. It
was perfectly new, having been just completed by his
daughters.

After a good dinner we adjourned to see the races, a great 635

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if I could repair firearms, and one or two very antique specimens of flint pistols and blunderbusses were produced, the locks of which were wood-bound. Half an hour served to set these to rights, at which the owners were much delighted, and offered me tobacco, &c., which however I refused, taking instead a hide to make a small lazo.

After bidding, not adieu, but *au revoir*, to my new friends, whilst strolling back I was called into a toldo where four women were sitting sewing mantles. One, who appeared to be of the Pampa tribe, old and ugly, spoke Spanish, and stated that she was formerly in the Rio Negro with the cacique Chingoli. She acted as spokeswoman for the others, three tall, buxom lasses, daughters of a brother of Quintulrual, who was Capitanejo of the party. They were gaily dressed in variegated ponchos, with silk handkerchiefs bound round their fine glossy hair, which was plaited into two long tails, and set off their clear, fresh complexions charmingly. The first question they asked me was where I came from. On answering, 'From the direction in which the sun rises,' they asked if it wasn't very hot there. They then asked if I had ever been above the sky; if I had not been dead one time and come to life again; whether Casimiro had not been dead and come back again, and various other questions of the same description.

After satisfying their curiosity to the best of my ability, and smoking a pipe, I received a message by Juan Antonio that Quintulrual wanted to see me in his toldo. Proceeding thither, I was shown to a seat on a poncho, and discoursed with the old chief for half an hour; at the end of which he made me a present of a 'jurga,' or, as the Tehuelches term it, 'leuke,' a sort of blanket made by their women, similar to the poncho, except, instead of two parts with an opening for the head to pass through, it consists of an entire piece. It was perfectly new, having been just completed by his daughters.

After a good dinner we adjourned to see the races, a great

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the settlers, most probably the latter, and the certain impoverishing of the country.

After the parlemento a grand banquet was given by Cheoeque to all the assembled caciques and their sons. Over three huge fires in his spacious toldo, large iron pots were supported on tripods, containing beef, mutton, and horse-flesh. The guests sat down as they could, while Cheoeque sat, as the Spaniards says, 'on horseback' on a chair in the middle of the toldo, dressed in a magnificent cat-skin mantle, and holding a 'revengue' or hide whip in his hand, with which he ever and anon chastised an intrusive dog, or even one of his numerous sons if they came too near, or made too much noise.

The small boys were evidently used to it, and showed great agility in avoiding a blow, and equal unconcern if they received it. The chief's three wives presided at the fires, and wooden platters loaded with large portions of meat and a due allowance of fat were handed round for the first course. Each guest was expected to consume all that was in the platter, and when cleared it was carried off, washed, and refilled for another. The second course consisted of apples and piñones, raw or cooked according to taste, and it was strict etiquette to eat or pocket all the fruit supplied. Water was handed round after the feed, no other drink being produced save a private bottle, from which the chief helped two or three of his most favoured guests. There must have been at least thirty present at once, and there were ample room and abundant supplies. And subsequently a succession of guests of less distinction were fed; all the Tehuelches as well as Araucanos and Picunches being maintained during their stay by the chief.

I was very much struck with the obedience and respect evinced by these people towards their cacique. His authority extends as far north as Mendoza, over hundreds of Indians, residing in fixed tolderias, some few in the valley near Manzanas, but the chief part more to the northward,

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as a friend. All our business, both commercial and political, being concluded, and the farewell banquet over, Cheoeque distributed gifts of horses, &c., among the Tehuelches in return for the numerous presents he had received from them. As a set-off to a set of gold studs, he presented me with one of the peculiar lances always used by his people, about fifteen to eighteen feet long and very light, the shaft being made of a cane, which grows in the Cordillera forests, strongly resembling a bamboo, and of the thickness of the butt of a stout pike rod. This present, by the way, caused me to commit a breach of etiquette. I placed it leaning against the toldo, and was at once requested to remove it, as it was a sign of war, though whether it was regarded as a challenge or an omen was not clear; but I was instructed that the lance must either be laid down on or planted upright in the ground. Another lance was also bestowed on Casimiro, besides numerous horses and other valuables. We took leave of the powerful Cheoeque, and of Linares, with whom, as it had been settled that I should proceed as chasqui, I made an agreement to meet in Patagones, and on the 11th started on our return to the toldos, all in high satisfaction at the success of our visit. The natural exultation of Casimiro was much lessened by the continual illness of his son Graviel, on whom a careful watch had to be kept to restrain him, in the event of his being attacked by another paroxysm of madness.

Riding up the valley where we had slept the night previous to arriving at Cheoeque's, we observed some cattle in the thickets on the borders of the stream; part of the herd belonging to the chief, which had been stowed away in various secluded parts of the neighbourhood. We crossed the barren high pampa, and descended, about one o'clock, to the banks of the Rio Limay, bivouacing in the same spot as on our journey to Las Manzanas, close to Inacayal's toldos. Here we found Orkeke and a good many other Tehuelches; also the four wounded men, two of whom were already on the highroad to recovery.